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ABSTRACT

A "schooling perspective" has become the foundation of the modern educational system. It portrays instruction-centered education in which the instructor is responsible for the success or failure of education. On the other hand, a "learning perspective" characterizes education as the learners' intentional activity to attain new knowledge, ways of thinking, and skill. The roots of the schooling perspective are grounded in the West and the roots of the learning perspective are grounded in Asia. State-directed schooling has been the predominant educational idea in the modern age. The foundational ideas of state-directed schooling can be traced to the ancient Greek and Christian culture. Despite differences between the educational viewpoints of Plato and Christianity, both are teacher oriented and teacher directed. The Asian educational viewpoints are mainly rooted in Confucianism and Buddhism. Asians put more value on learning than teaching. Limits of the schooling perspective are located in its subject (teacher) and object (student) dichotomy-based education that presupposes an unequal relationship between subject and object. The learning perspective could become an alternative framework for Western education based on these assumptions: it assumes human beings are learning animals, the purpose of learning is developed within the whole process of learners' lives, teaching exists for the sake of learning, teacher and learner are co-learners, and it respects learners' rights. (Contains 15 references.) (YLB)

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"LEARNING PERSPECTIVE" in the Asian Viewpoint

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I. Introduction

In adult education, one of the momentous tasks is to take up the challenge having been brought about by the changing of the times. Some contend that it is the beginning of the postmodern age, meanwhile, others insist that we are still living in the modern age though in somewhat much transitional times. Almost everyone agree that the present time in history is a critically transitional period, whether it is postmodern or not. Therefore we have to examine the relevance of current educational philosophies and systems in view of the transition of the times.

In this paper, I would like to propose that we can begin by examining the roots of present educational philosophy and the system. In other words, we can attempt to probe, from the foundational basis, modern educational perspectives and philosophies which have justified the existence of the modern educational system. Examining the foundational basis of modern education entails reconsideration of the prevailing concept of education and contains reconceptualization of education. This attempt to reconceptualize education accompanies reexamined views of what it means to be a human being and what society is about.

In an attempt to reexamine and reconceptualize education, I would like to elaborate two perspectives, "Learning perspective" and "Schooling perspective." I will try to explore an alternative conceptual framework of education through clarifying the relationship between teaching and learning, specifically via a comparative and critical analysis concerning schooling perspective and learning perspective.

II. "Schooling Perspective" versus "Learning Perspective"

"Schooling perspective" has furnished the foundational basis of the modern educational system. The prevailing modern understanding of education imparts that 1) human beings ought to be engaged in educational process either individually or collectively. 2) However, since human beings do not initiate education by themselves, they should be instructed by the state or authorities. "Schooling perspective" portrays instruction-centered education. It is the instructor who is responsible for the success or fail are of education. It stresses effective teaching activities. The ultimate end of education is to teach people to meet the predetermined standards or criteria.

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It is a degree or certificate based education for a society to legitimize?

On the other hand, "Learning perspective" characterizes education differently. Learning here means the learners intentional activity to attain new knowledge, ways of thinking, skill, norms, etc. "Learning perspective" trusts human beings' inherent learning capabilities and respects learners' self-initiative learning. It confirms self-initiated and self-direct learning. "Learning perspective" recognizes that human beings are learning animals or 'homo studens'. This implies confers that human beings have strong learning needs and inherent learning capabilities. Hence, if not prevented and repressed by other forces, human beings are continuously engaged in learning. From the "learning perspective" point of view, learning occurs primarily by learners' active and self-initiated and self-directed learning activities even though learning can often be facilitated by advanced learners or teachers. This reclaims the mistaken belief that teachers' instruction initiates and brings about learning. Learners do not always learn as teachers teach them. Instruction itself does not necessarily generate learning but plays the part of assisting for learning. According to "Learning perspective," teachers are needed for the sake of learners.

Learning, in "Learning perspective," is oriented to develop connectedness in whole life (Confucius emphasized the continuous search for the attainment of human way) rather than to acquire partial skills or specific techniques. Since the Asian orientation toward wholeness in life necessitates lifelong learning and never-ending searches, this learning cannot be finished and certified by formal schooling, and it includes nonformal and informal contextual learning, not just formal learning. Moreover, learning is a lifelong search which is directed toward articulating questions of what human beings are, and what human beings should attain in order to live as human beings. That is to say, this lifelong search pertains to the problems of identity, commitment, conviction, and meaning of life which can be clarified through engaging in critical reflection of oneself within society with other human beings. The ultimate goal of education in the "Learning perspective" is to attain and advance self-understanding and perfection of self in life.

Then, why and how has "Schooling perspective" been the foundation for the modern educational system and the dominant educational viewpoint over "Learning perspective"? The majority of educators, anthropologists, and social scientists tend to believe that human beings' achievement of civilizations are the consequences of teaching. Margaret Mead, an anthropologist is one of those who believes that way. According to her, learning is engaged in by human beings as well as animals, teaching is uniquely a human invention. She further suggests that anthropologists, therefore, in their study and research, should put more effort and emphasis on teaching than on learning (Mead, 1970:72).

Clearly, Mead exaggerated the effects of teaching. Her overestimated belief in teaching is related to commonly noticed, mistaken perception that teaching necessarily generates learning. I think that this perception is problematic. We all experience that learners do not understand and learn all the things that are taught in school. Students sometimes refuse to accept teaching, and even criticize and resist the teacher. On the other hand, learners learn something even though they are not taught in school. There are a number of instances where persons who are do not schooled and not attend any educational program have developed higher judgment and understanding than those who have been schooled. There are a number of great men (women) who are self-educated.

Ob iously, persons attain great valuable knowledge, ways of thinking, life rules, functions, and emotional taste through self-initiated and self-directed learning activities in everyday life contexts. The perception which puts stress on teaching while neglecting learning hence, should be reexamined.

I, furthermore, shall propose that we should reconsider the view that the development of civilization is the result of teaching. I argue that all those great ideas and inventions are the consequences of scholars' own intensive studies, inquiries, and learning activities rather than the result of receiving teaching. Even though teaching can contribute to the creation and development of new or refined ideas and knowledge, it is a sweeping statement that teaching activities themselves create new ideas and knowledge. Additionally new ideas and knowledge are developed and created by learning activities.

This paper attempts to analyze and to characterize the foundational basis of "Schooling perspective" through comparing it to "Learning perspective." It is expected that "Learning perspective" offers a valuable point of view in the attempt to search for an altenative concept on education.

It seems that the roots of "Schooling perspective" are grounded in the West and the roots of "Learning perspective" are in Asia. This difference of roots might help us to understand why the modern educational system is hard to establish firmly in the Asian culture. Additionally, we might better locate the origins of commonly noticed conflicts between the Western and Asian education.

III. Roots of "Schooling Perspective"

State-directed schooling has been the predominant educational idea in the modern age. This is the foundational philosophy which justifies and supports the modern schooling system. Even though this educational idea originated from the ancient Greeks, it was systematically developed in the 19th century along with the formation of modern states and industrialization. This schooling system was first established in the West, and has spread to the whole world during the 19th and 20th centuries. It has come to dominate and characterize modern educational philosophy.

Even though schooling systems might be different by country in terms of management and organization, we can characterize common features of state-directed schooling as follows(Kim, 1994:209-210).

1. From In the standpoint of state-directed schooling, human beings are recognized as a national or a member of a nation first. That is to say, it prioritizes membership of a nation to the development of an individual human being.
2. Since people are not born with the property and disposition to be the members of a certain state, it is obligatory for people to be taught to be members of a state.
3. The state has the right to be in charge of and responsible for the instruction of people.
4. The state should form the public educational system in order to carry out

education of the state. The state is responsible for establishingand managing schooling as the core of the public educational system. Private educational institutions should be under the surveillance of the public educational system.
5. States should decide the terms for compulsory schooling for people to be schooled. Compulsory schooling is, in principle, free of charge.

State-directed schooling now dominates educational systems in countries all over the world, regardless of whether they are communist or capitalist countries; whether in the East or in the West; whether rich or poor. In this sense, the "state-directed schooling system is the core educational or character of the 19th and 20th centuries.

The roots or foundational ideas of "state-directed schooling" can be traced to the ancient Greek and Christianity culture. The educational ideas of the ancient Greeks, Jews and the Christians have strongly pervaded the modern educational system. Below I will discuss some educational views of the ancient Greeks and Christians.

1. Educational Views of the Ancient Greeks

The most representative state-directed educational system had been conceived by Plato who considered a state-directed educational system the kernel of his concept of the ideal republic. Plato, in his book, The Republic and Laws, elucidated the basic philosophy of state-directed education, and moreover, laid out systematic outlines and management plans for state-directed education. Often, Plato's educational viewpoints are discussed centering around only The Repulic. However, the educational discussion of The Repulic was mainly the suggestions for production of ruling elites, In the Laws, Plato depicted education for the general public which formed the foundation of the state. Therefore, with only The Republic, we cannot comprehend the full description of Plato's ideas concerning state-directed education. Nevertheless, educational interest has been concentrated around Plato's elite-centered education whereas his design for education of the mass of people depicted in the Laws, has often been neglected. The reason for this seems to be that European educators, who have been preoccupied with elite-oriented education, predominantly have introduced and discussed Plato's educational viewpoints of The Republic.

In order to understand Plato's educational viewpoints, we need to clarify his views about human beings and society. Plato, in The Republic, assumed that every society, whether its nature is simple or complex, is established by two basic principles. The one is that since every human being is deficient by oneself, one cannot help but form some communities and societies for survival. The other is that since every human being is born with different talent and capability, each human being's social role is necessarily different (Plato, 102-103). These two principles were further elaborated by Aristotle's books of Nicomachean Ethics and Politics. These ideas of Plato's and Aristotle's concerning the nature of human beings and the necessity of social organizations for human life encompass their views about the roles of education in relation to human beings and society. According to Plato and Aristotle, education should bridge the gap between human being and societiys so that all human beings perform their role in the society successfully and overcome the deficienies that each has when alone.

This means that Plato considered human beings, above all, members of a state and perceive the goal of education is to produce functional members for a state. Maintaining a society or state itself requires that members of a state ought to be educated. Therefore, state should occupy the right to educate members of a state. State should have the authority and be in charge of instating and managing educational organizations. What Plato had in mind about education is that educational system should be under the total governance of a state: state should control instituting schools, curriculums, appointment and discipline of teachers, and advancement to higher class and entrance to higher schooling. In a word, Plato promoted state-directed education in full sense. This reflects a pivotal aspect of Plato's educational viewpoints, that is, education should not be a matter of individual's free choice or decision.

In Plato's time, private educational activities such as private tuition at home and private teaching by Sophists were the common educational forms. These private educational activities, Plato considered, could not bring up commanding and firm consiousness sufficient to win over the competition with Sparta. Plato was keenly aware of Spartan educational mode and might sense and urgency to form counter educational system against Sparta. Probably, that could be why he designed national, state-directed educational plans. Under this state-directed educational system, education could not be in the hands of parents and of private individuals. This could illustrate that Plato was negative about freedom for education. He must have doubted the potentialities of private learning activities that the learner pursued one's own learning either for oneself or by looking for a good teacher on one's own. These kind freedom for personal learning and education, Plato must have believed, obstructed the development of "just society" moreover, impaired state's survival itself.

Plato apparently underestimated people's personal learning potentialities and capabilities. This neglect of Plato have come to be the dominant educational tendency: distrust toward learners have come to be prevalent. Therefore, most educational theories and practices have been focused on effective teaching methods. In other words, rather than supporting learners' effort to learn by or for oneself, major interest of dominant educational theories and practices have been to frame learners to engage in learning or to learn unconsciously through devising forceful educational methods and materials sufficient for warranting educational success.

For example, in the book I and II of the Laws, a purposeful educational method, "coercing-drinking," is described. This "coercing-drinking" was used to discipline students for overcoming fear and temptation. Generally, when a person drinks, one becomes highly emotioanl and this weakens one's judgment. Plato believed that students should be well disciplined by coerced-drinking to overcome the influence of emotions and to hold one's power of reason. The best discipline for this purpose could be met, according to Plato, by fortifying the feeble position of human being in terms of maintaining one's reason. A person's weak position (being easily governed by emotional temptation and lost one's self-control) is generally revealed when one get drunk. If one could avoid temption and retain one's self control even under the influence of alcohol, one's feebleness could be strengthened. Even though this educational method, "coercing-drinking," might appear to be trivial matter to us, it was very seriously thought out teaching method. In Athens, during the Plato's time, it was against the law for under 18 years old male to drink alcohol and for under 30 years old male to get drunk. Drinking was prohibited to

the slaves, soldiers, administers, and sailors. There was a law that did not allow to drink alcohol before dinner time (Guthrie, 1978: 326). In this kind of society, coercing students drink for educational purpose reflects that this teaching method was very carefully and professionally designed.

It is evident that Plato must have felt the necessary to develop professional educational method. The educational method which could surely guarantee the expected result, was, above all, imperative. In this sense, Plato might anticipate development of educational foundations which could bring forth assured, powerful, and effective educational mehtods. This educational viewpoints of Plato have come to be prevalent modern educational viewpoints as well as studies of education.

2. Educational Views of Christianity

Educational views of Christianity are based on the acknowledgment of the Almighty God and the relations that the God has to the human beings. Human beings are creatures of the God and must be under the determining influence of omnipotent God. This is the relations that the human being must have to the divine God (Castle, 1961:326). All the knowledge and normative principles of human beings are originated from the Creator, rather than human beings themselves create and conceive all those things. Moreover, for Christianity the God is only one and disavow existence of any other gods. If there is any god, it is believed to be Satan or devil. Hence, all the knowledge and principles are derived from only one source. Human beings simply receive and carry out the knowledge and principles that are given to by God.

The Job in the Old Testament elucidate views about relationship between human beings and the God, and educational views in the standpoint of Christianity. The man named Job was described to Satan by the God, "Have you considered my servant Job? There is no one earth like him; he is blameless and upright, a man who fears God and shuns evil" (Job, 1:8). This clearly tells that Job whether he would still keep his integrity and his faith or not, even with the dreadful crucibles, so the God decided to test Job by taking away Job's all assets, his children, and even his health. Nevertheless, Job perseveres all the crucibles without any complaint or blame toward the God.

However, what was uncovered throughout the crucibles was that Job believed in the truth and worship the God via his own judgment and will. For this attitude of Job, God angered and reprimanded him. What the God said, "how can you, the creature, comprehend the will of the creator, the God?" Only after Job confessed that he could not have any judgment, will and capability without dependence on the God, Job could get released from the crucibles and received much more new bequest and grace. Job completely surrender himself to the God as follows:

> Then Job replied to the Lord: "I know that you can do all things; no plan of yours can be thwarted. You asked, 'Who is this that obscures my counsel without knowledge?' Surely I spoke of things I did not understand, things too wonderful for me to know. You said, 'Listen now, and I will speak; I will question you, and you shall answer me.' My ears had heard of you but now my eyes have seen you.

Therefore I despise myself and repent in dust and ashes (Job, 42:1-6).

The relationship between the God and the human beings, not only in the Old Testament but also in the New Testament, had not changed at all. Still, all the knowledge, truths, and principles are originated only from the God. Moreover, human beings are saved, which is the most fundamental matter in the Christianity, by the grace of the God not by human beings' own efforts. Therefore, in the educational standpoint of Christianity, no humans' teaching and learning are allowed without having the right relationship between the God and the human beings. In a word, freedom for teaching or freedom for learning cannot be allowed and acknowledged. Furthermore, there can be no such thing that human beings learn and understand on their own way. Even if it's possible, it would bring forth onbly God's wrath.

In summary, educational standpoints of Christianity is completely one-sided, top to down, education. Learners are like empty bowl and it is totally up to the God and the church what to fill up the bow. Learners are only to receive.

3. "Schooling Perspective": Basic Viewpoint of the Western Education

Through locating roots of schooling perspective in the Greek philosopher, Plato and in the Christianity, manifested in the relationship between the God and the human beings, we have attempted to propose that schooling perspective is the representative Western educational viewpoints. Even though there might be some differences between educational viewpoints of Plato's and those of Christianity's, there is one common character. It is teacher-oriented and teacher-directed deducational viewpoints. Education is determined by what and how teachers are to teach. Furthermore, teachers own the right to direct education. Here, what teachers imply can be a state, the God, or the church. In this instance, common teachers or instructors are only appointed practitioners, assigned by a state or by the church. Some might designate instructors as professionals. However, what educational professionals usually means is that they know how to instruct, impose, or indoctrinate the given curriculum and objective of education to the learners. It never means that teachers decide purposes and contents of education.

Generally, educational activities consist of teaching activities and learning activities. It is evident that the educational viewpoints of Plato and Christianity are centered around teaching activities. Learning activities are subsumed under general educational activities. Learning activities are important part of educational activities for the reason that learners should try to receive for sure, with no deficiency, all the teachings. This edifies that learners, ultimately, cannot be the subjects but are the objects of education. Schooling, no doubt, manifests subjects (teachers) and objects (students) relationship in education. In short, schooling is a typical teachers-centered and teacher-directed educational form. Therefore, by "schooling perspective" I mean to characterize teachers-centered and teacher-directed educational viewpoints.

The educational viewpoints of Plato and Christianity have been smoothly consolidated with Western culture and history and have come to be the foundational basis of modern state-directed educational system which role has been greatly enhanced with industrialization age. Obviously, the essential substance of state-centered and directed educational system has been

schooling.

IV. Roots of "Learning Perspective" : Asian Educational Viewpoints

The Asian educational viewpoints are mainly rooted in Confucianism and Buddhism. These educational viewpoints have been constituted on the base of Asian philosophy of relations between human being and sociey, and between human being and nature.

1. Confucian Views of Education

In the standpoint of Confucian philosophy, the individuals and the society, moreover, natures and the universe are not isolated to each other but integrated into one. In short, the heaven and the human beings are one. The relationship between the individual and the unity is like the relationship a universe has to the Universe. The relationship between human beings and the nature is understood as "a human being is a universe; the Universe is a giant life." (Jin, 1989: 31-49). These Asian views is contrasted to the Western views. Whereas the Weaterns regard an individual as merely a part to the whole and perceive human beings, nature, and the god to be separated existence, the Asians understand that each of an individual and the whole is complete being: an individual is little life and the whole is a giant life. Moreover, according to the Asian views, since a human being and the god are not separated, a human beings's steadfast cultivation can lead one to become a god, that is to say, the Asians perceive that a god and a human being can be integrated one.

Confucianism also stresses that a human being can make oneself either inferior person or superior person according to one's own endeavor to learning, inquiry, and self-discipline. In brief, any one who persistently learns, searches, inquires, and disciplines can be a god-like person or Holy Man.

In Confucianism, human beings are classified into 16 grades according to the qualitiy of human nature that each one attains through learning and self-dicipline. They are as follows, in order from the highest to the lowest.

> Holy Man (聖人), Wise Man (賢人), Man of Virtue (仁者), Great Man (大人), Man of Nobleness (君子), Man of Maturity (成人), Man of Goodness (善人), Man of Golden Mean (中行), Man of Progressive (狂者), Man of Fastidiousness (狷者), Man of Intellect (知者), Man of Constancy (有恒者), Rustic (野人), Mean Man (小人), Man of Selfishness (鄙夫), Man of Falsehood (鄉原). (Jin, 1986:143).

Theses grades are conceived as not native, but as formative through learning and discipline.

In the classics of Confucian philosophy, there are few principles or methods about teaching activites but a great deal of discussions are concentrated on philosophies, principles, and ways for learning, self-discipline, and self-perfection. One of the Confucious's major works, the Great Learning (大學), begins with "Ways for great learning is . . . ." (大學之道). And the

Analects (論語) begins with "learning" (學) and ends with "knowing" (知).

Lee Yul-gok (1530-1584), one of the great Korean scholar in the Chosun dynasty, in his book, Gyuk Mong Yo Gyul, or Essential Way to Conquer Ignorance (擊蒙要訣), offered some advise in detail about learning activities not teaching activities. In another book, titled Rules for Learners (學校模範), he preseted the 16 rules for learners, as followings (Lee, 1972:111-119).

> Setting aim of learning and life (立志), Caring conduct and behavior (檢身), Reading (讀書), Speaking with prudence (愼言), Attitude of Mind (存心), Respecting parent (事親), Respecting teacher (事師), Fraternity (擇友), Conduct in family (居家), Human relationship (接人), Taking examinations (應擧), Keeping justice (守義), Virtue and courage (尙志), Acting with prudence (篤敬), Observing rules in learnig places (居學), Regular reading of rule books for learners (讀法).

For Korean people, the most fundamental purpose and supreme task of human beings has been to perfect one's human character, that is, self-perfection. They have believed that the human purpose could be attained by their own learning effort and continuos striving.

2. Buddhist Views of Education

Buddhism, likewise, does not separate individual from the Universe but integrates the two as one. According to Buddhism, all human beings reserve disposition of Buddha, that is, Buddhist disposition. Therefore, the Buddha or the god is not isolated from the human beings.

> Among the individuals, there is the whole; and among the whole, there is an individual. An individual is the whole; and the whole is an individual. (Avatamska, a Buddhist scripture)

Consequently, anyone who reaches to a true realization becomes a Buddha. For Buddhism, I, people and the Buddha, are all the same. Human beings strive to become a Buddha through intense and continuos search and realization.

Buddhism is divided into two: the one is scripture-oriented Buddhism and the other Zen or meditation-oriented Buddhism. Whereas the former focuses to achieve attainment of Nirvana through studying scripture and comprehending the doctrines, the latter acquires attainment of Nirvana through meditation rather than through knowledge or logic. Regardless of this difference, the ultimate purpose of Buddhist search is to attain Buddhahood which necessarily includes self-understanding. Therefore, each self is the subject and the center.

People do not reach 'becoming Buddha' in the same way and at the same time. There might be a person who attain higher level of attainment than the others. This person could help others to understand life or the universe. In Buddhism, there is a saying that "to upward, seek to understand and realize and to downward, endeavor to guide and to teach people"(Park, 1981). This view of a person's (who precedes attainment of self-realization than the others) helping others is well illustrated by the following description, Chul-Tak, "when a chicken is trying to

hatched out, the chicken exerts to picking the egg to break inside and the hen can help picking the egg to break outside" (Park, 1981:70). It can be guessed that picking the egg to break and being hatched is associated with the attainment of self-realization and chicken's efforts to picking the egg to break is like intentional personal learning endeavor.

3. "Learning Perspective": Basic Viewpoint of Asian Education

What would the Asians who have distinctive world views, develop their educational prospect? Systematically formed education? Imposing or instructing the given educational objectives and curriculum by implementing scientific methods? If these activities are regarded as educational activities, these are not what the Asians have in mind in their concept of education. Even though the Asians have some interest in teaching activities, they have not put that strong emphasis on educational systems, curriculum, and methods for teaching as the Westerns have done so. The Asians, on the other hand, put more values to learning than to teaching. What the Asians intend to attain is ways for learning rather than ways for teaching.

Asian educational version seems fundamentally different from the Western teacher-centered and teacher-directed edcational viewpoints. Breaking the egg is up to chicken not to hen. Only after the chicken initiates breaking the egg inside, the hen could help to break the egg. It is not the hen outside the egg but the chicken inside the egg that directs its effort to break the egg. That is to say, in educational activities, the center is the learner not the teacher. The ways to achieve something through studying is not given and determined to the learners. The subject of educational search is the learner not the teacher. Self-realization, whether attained or not, is up to learner who directs and pursues one's own learning. It is the learner who is primarily responsible for the level of attainment in character development.

Asians' learner-oriented point of view is clearly demonstraed by the attitudes of parents to their children's school performance. A study reveals that oriental (Japanese and Taiwanese) parents and teachers believe that all children have the potential to master challenging academic tasks if they work hard enough. In contrast, many more Ameican parents and teachers regard native ability as the key to academic success (Stevenson, 1992).

V. Limits and Potentialities of the Two Perspective: Toward An Alternative Concept of Education

It has been discussed that whereas Western educational viewpoints are centered around "schooling perspective," "learning perspective" is the representative Asan educational viewpoints. However, in an attempt to reconceptualize education, the two perspective cannot be either-or matter. When we think about educational process, everyone is a learner as well as a teacher, In our lifelong learning process, we in some sense or the other, constantly learn something from the others and influence others to learn. Therefore, the concept of education should embrace learning activities and teaching activities together.

However, when the prevailing concept of education is considered, the two aspects are not harmoniously synthethized. Rather, it can be claimed that "schooling perspective" has dominated

almost all areas of education: educational philosophies, curriculum, educational methods, educational management, and educational systems. This dominance of "schooling perspective" has led to totalizing effect to the formation of the concept of edcuation. Any activities which are out of the frameworks of "schooling perspective" are not defined as appropriate educational activities. According to Western educational viewpoints, that is "schooling perspective," traditional learning activities of the natives in the third world countries have been determined as non-educational activities. To this colonialistic effect in terms of defining education, the following questions can be raised: should the concept of education be defined only by Western views of educational viewpoints-"schooling perspective"? Can schooling system embrace all the educational activities? It is argued that prevailing concept and activities of education are dominantly circumscribed by Western educational viewpoints, consequently, narrowed educational concept and actviities. This is one of the reasons that we should reconceptualize education. For this purpose, I shall further analyze some limits and potentialities of modern schooling system.

1. Limits and Potentialities of Modern Schooling System

Schooling has double functions: one function is to enlighten and emancipate people, and the other function could be to domesticate and dominate people, these double funcitons of schooling are closely related to limits and potentialities of schooling-oriented education. On the one hand, schooling-based education (since it is generally state-directed education) might have contributed to increasing opportunities to learn for more people. These increased educational opportunities could contribute to effecting mobility. Education could assist people to overcome given status or class determined by birth and help people to gain some important means to move upward. If more people have chances to learn in order to become enlightened and emancipated from ignorance and restriction, education can surely give positive impact for democratization. In short, schooling-based education has potentiality for broadening learning opportunity for people.

However, limits of "schooling perspective" oriented education can be located in its subject (teacher) and object (student) dichotomy-based edcation. This dichotomy rationalizes teacher's control over the student who is merely an object. Compared to the subject who can discern between the good and the bad and who are able to choose the best way, the object is deficient in these capabilities. According to this dichotomy, the teachers are always superior to the students. Therfore, it is very natural for the students (object) to be directed and governed by the teachers (subject). Surely, this subject and object dichotomy based edcation fosters teacher-centered education.

It is evident that this dichotomy presuppose unequal relationship between the subject (the teacher) and the object (the student). Additionally, this dischotomy has an impact to divide people into the subjects and the obects and fortifies inequality between people. Therefore, subject and object dichotomy-based schooling tend to reinforce and reproduce inequality rather than contributing to equalizing between the subject and the object or between people. Moreover, as this kind of schooling (Western educational system) has become dominant educational form in the world, it strengthens cultural imperialism and neo-colonialism by defining Western educational system as superior or appropriate form, while non-Western as inferior or inappropriate educational form. Often, non-Western educational activities and ideas have been excluded in the

concept of education and have been considered to be reshaped and redirected by the help of Western educational system.

As mentioned before, the subject and the object dichotomy based schooling justifies teachers' dominance over the students. Teachers, furthermore, are try to perpetuate their dominance by making the students uncritically obey the given rules and accept standards or criteria, set out by the teachers or authorities. In oter words, domesticating the students can be one good way for maintaining teachers' control over the students. Moreover, domesticating function of education could intensify massification of students. If a person is accustomed to domesticating education and is massified, he or she would have hard time becoming a morally autonomous and independent person and making a free and responsible choice. This person could be easily massified, malleable to be directed and controlled by outer forces consciously or unconsciously. Massification, fortified by domesticating education, does not render positive impact for dmocratization which asks for "taking charge of attitude" --active participation for directing and creating one's own life and society.

In summary, these limits of subject and object dichotomy based, schooling-orientededucation breed the following issues. Firstly, schooling-oriented education tend to engender 'closed' education. Rather than promothing free and opened-choices of educational purposes, contents, forms, and methods, schooling-oriented-education is driven by controlled and closed educational manner. Secondly, by putting emphasis on the transmission of universal knowledge, schooling-oriented education contributes to maintaining and perpetuating hegemonical dominance in the name of transmission of universal knowledge. Even though they (the advocates of schooling-oriented education) always insist the priority of transmission of universal knowledge to students, they hardly put any attention to the gap between the universal knowledge and actual educational and social reality. Through neglecting the division between the two and the consequential problems, and through imposing that the current education is successful in transmitting the universal knowledge, it perpetuates the hegemonical dominance of the ruling groups.

Thirdly, since schooling-oriented education is teacher-centered or state and educational institution-directed, this knid of education, by disregarding learners' need and interest, inhibit learners' active and self-directed educational development but multiply production of passive learners. Finally, since the educational interest of this knid of education is concentrated on schooling or schooling kind of system. Therefore, prevailing educational studies have been focused on schooling kind, systematic educational activities and have not put any atteniton to those private educational activities and learners' own educational formulation. If we look into prevalent studies of educational history, this problem become much more manifest. A number of Western educational historians, in their third world educational studies, when they could not find any Western kind of schooling or schooling kind of activities, often have claimed that "there are no education in this country."

2. Toward an Alternative Concept of Education

Examining some limits and potentialities of "schooling perspective" and learning perspective" can expose some elemental aspects in considering an alternative concept of

education. One way for reconceptualizing education can be attained through exploring ways for overcoming the limits of the two educational perspectives-"learning perspective" and "schooling perspective" As mentioned above, it is true that modern "schooling perspective" oriented-education, by offering more chances to get education, therefore to supply some opportunities for mobility in terms of social status, contributes to overcoming the limits of "learning perspective" oriented education. However, "schooling perspective" has become one sidely dominated educational concept and activities. Moreover, this exclusive definition of education by Western schooling system has restrained the full realization of educational potentiality.

It is argueed that "learning perspective"--representative Asian educational viewpoint-- has been neglected by "schooling perspective"-- Western educational viewpoints, especially by its colonialistic manner toward non-Western educational activities. Moreover, this neglect about Asian educational viewpoints has led to ignore some educational implications that "learning perspective"-oriented education can offer. I propose that "learning perspective" would be concidered an alternative framework in the attempt to reconceptualize education for the reason of following assumptions.

Firstly, "learning perspective" assumes that human beings are learning animals or homo studens: human beings have strong learning desire and disposition; they are equipped with learning capabilities; and human beings can initiate ones' own learning. Secondly, the purpose of learning is developed within the whole process of learners' lives. Thirdly, teaching activities, generallyy, assist leaning: teaching exists for the sake of learning. Fourthly, teacher and learner continually learn together, that is, they are colearner.

Fifthly, "learning perspective," rather than enforcing top down state's controlling direction in education, respect learners' rights and freedom, hence, encourage diverse and enriching learning activities. "Learning perspective" based education will not allow that no one should in the standpoint of learning and personal development, forcefully instruct someone else without his or her concession to learn and attempt to change one's behavior with no learners' consciousness. "Learning perspective" insists that the subjects of learning should be learners and cannot be replaced by outer forces such as the government or an institution.

Finally, since "learning perspective" promotes learners' initiative and diverse learning activities, that is, diversity based bottom up education, it is directed toward 'open society.'

When "learning perspective" included to "scholling perspective," therefore, contrbute to overcoming some limitations of "schooling perspective" oriented education, our understanding for educational concept and activities can be expanded concretely in the following ways. Firstly, seeing the phenomena of learning and teaching from the students' standpoint enlarge the prevailing teacher-oriented educational viewpoints. Secondly, since "learning perspective" admits the possible mistakes of teaching, this revitalizes critical reflection on educational activities and system. Thirdly "learning perspective" recognizes that with or without teaching, various kinds of learning activities continuously take place. This recognition increases interest to the learning activities happend out of schooling and educational systems, therefore, increase knowledge how

to improve private or group learning activities and how to institutionalize those private learning activities which have been ignored in predominant educational research. This enhanceement of educational research attention to private or group learning activities will offer opsitive impact to traditional learning activities in the non-Western, third world countries which have been excluded due to their difference from the Western kind of educational system and activities. Fourthly, "learning perspective" can help overcome top-down, teacher-centered and -directed education and promote more democratic, bvottom-up, educational management.

No doubt, schooling perspective, the core of state-directed education has been dominant educational form in our modern world. This dominance of "schooling perspective'-oriented education has narrowed educational concept and activities by one-sidely determining what appropriate educational activities are, based on Western kind of educational system and activities. In order for education to become cruial bridge for the full development of persons and society for all people in the world, this narrowly determined concept of education must be transcended. We, therefore, need to search for alternative or new educational paradigm which projects better and expanded vision of education. For this search, "learning perspective" can contribute to offering some elemental aspects to be included and considered in education.

The attempt to reconceptualize education should be done with some clear understanding and analysis of the trends in our modern society in order to meet the challenges of our age. One of the major challenges of our age is how to dialectically synthesize social unity while preserving cultural diversity. Living in the modern society with other fellow human beings requires that we should not ignore either unity or diversity. This also means that one of the two should not dominate over or repress the other. The foundational conceptula framework of education should be reexamined and reconstructed with the consideration of those challenges of our age. "Learning perspective" revitalizes humanizing educational potentialities and opens diverse possibilities neglected by "schooling perspective" oriented education. That is why we need to give more attention and interest to "learning perspective."

Finally, 'self-directedness' in learning is a topic much discussed in adult education in last ten years or so. Literatures of self-directed learning have concerned more on psychological aspect than on social and philosophical aspect of self-directedness. Discussion in this paper on learning perspective against schooling perspective hopefully furnishes some implications for extension of academic discourse on self-directed learning.

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